

S. A. M. Scoutmaster

1624 Rockwell Road
Abington, Pa. 19001

Sept. 19, 1983

Dear Isaac,

Last week in rummaging through my few books on Korea I ran across the little collection of your father's letters which you collected and published (I believe in Korea) in 1975 or 1977. (At the moment I've loaned it out so can't refer to the details.) Though I had it, I don't remember having read it before. I was terribly impressed with it.

1915?
Kathy and I, of course, knew your folks from our childhood. Your Dad was my scout-master and the president of the Board of Directors (I think) of P. V. F. S., ^{where your mother was one of our teachers} the school that we both attended, and where Kathy taught for three years. You all lived across the street from the school, and your folks and my folks were very close. Kathy and I have always felt that your Dad was a missionary statesman with a leading influence in the work in Korea and worthy of being recognized as one of the missionary statesmen of the world.

What is interesting to us is that in his letters, all written in 1890, when he was a bachelor, just out of seminary,

man to a mission field, and country,
so little known to people of the west, that
he should see things so clearly and
have such well formed principles in his
mind for doing missionary work.

Do you know much about Dr. Ellinwood
to whom he wrote the letters? I hardly know
anything about him; how long he was
secretary; when, and why, he quit etc.
The only, and I mean literally only,
thing I know about him is that one
time I remember father saying Dr.
Ellinwood favored the Nevins method,
and you know that Dad was strong for
the Nevins method as I'm sure your Dad
was.

Are any of those little books of your
Father's 1890 letters still available?
If so, will you please send me five
copies and bill me, (including postage)
or tell me where I can get them. If they
are not available, do you object to
having zexoxed copies made? Yesterday
I was talking about the letters and a
young Korean student in Reformed Episcopal
Seminary here in Phila, asked if they could
be zexoxed. I told him I thought you
should be asked, first.

Kathy joins in greetings to you and Eileen,
and sends her special regards

Bruce (Hunt)

THE REALTY UNION

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FIRST NATIONAL BANK BUILDING

SAN FRANCISCO, CALIFORNIA.

February 1, 1915.

Mrs. Charles H. Fish,

San Rafael, Cal.;

Dear Madam:- The present Secretary of the Yuba Con. Mining Co., is named Miss C. L. Gould, whose address is in care of Hunt Bros. Co., 112 Market Street / S. F. Miss Gould is secretary to Mr. J. H. Hunt, the fruit canner, who now owns the largest interest in the mines, and is the president of the Company. Mr. Chase is now in the Sandwich Islands, and I am at the office address as per heading.

The property is still in our hands, clear of debts, and in condition to be reopened whenever we can find anyone who has the necessary capital. Needless to say, we are scouring the field constantly, and have many "prospects", none of which have, as yet, resulted in business being done. However, there is an Eastern party whom Mr. Hunt has met personally, now making inquiries, and I have another in hand: so something may come to pass any day.

We keep a watchman on the property constantly, and have frequent reports from him as to the condition of things.

I am sorry that there is nothing more satisfactory to report at this time: but you know how hard it has been for a year past to get any money for anything. Mining is having a revival just now, and the chances for a deal are better than for a long time. If anything tangible be accomplished, you will be informed. Thanks for your inquiry.

Yours sincerely,

W. W. Adams

Vice-president.

HONOR TO WHOM HONOR IS DUE

A very happy event recently in the city of Pyeng Yang was the celebration by both missionaries and local Korean Christians of the 25th anniversary of the arrival in Korea of the Rev. Samuel A. Moffett, D.D.. The day also coincided with the 51st anniversary of his birth so that the occasion called for double felicitations on the part of his multitudinous friends and well wishers, many of whom, residing elsewhere, telegraphed their congratulations. The date was the 25th of January.

The Koreans had asked for the reservation of that day for the execution of their own plans of celebrating, so the foreign community anticipated the event and took the good Doctor and his family by surprise by appearing at supper time each with his meal in a box under his or her arm. The boxes were pooled and each one ate what he drew out. It was a joyous occasion and the interest was intensified by the postprandial speeches and reminiscences.

On the morning of the 25th Central Church was filled by some fifteen hundred Koreans and members of the foreign community who had met to give public expression of their high regard and love for one who has been a spiritual leader, wise counselor and generous friend since the entrance of the Gospel into these northern regions. Dr. Moffett was one of the very first Protestant missionaries to enter this region with the Gospel and ever since he has lived and labored here with untiring devotion and industry and the results have been such as have been given to few men to see. When he arrived here in the first pentad of the nineties there were few or none who professed the name of Christ. But it was not long until a few decided to accept the faith of the foreigner. A number of that company still remain and they told in graphic language of the events of those early years. The little company grew in numbers and zeal. A church was secured into the East Gate. By 1900 that building was too small and a large church was erected on a hill in the midst of the city which is visible for many miles in several directions as the traveller approaches the city. The writer arrived that year and soon saw a new wing added to the church that doubled its seating capacity. Ere long that building was too small and the hive began to swarm. The original church has now become seven of like polity within the city limits while others just outside the limits, and those scattered throughout the country are numbered by the hundreds.

A number of mementoes were presented by the officers of the city churches, the lower schools and individuals. Among them were a gold medal beautifully inscribed and embossed, a beautifully decorated screen, loving cups and banners.

In the evening of the same day a banquet was held in the Theological Seminary Building when about two hundred persons sat down to feast. The banquet was followed by speeches, songs, and instrumental music and was a fitting climax to a day given up to honoring one whom the Koreans delight to honor.

His light hair has led many Koreans to think that Dr. Moffett is approaching his centenary yet he is still a vigorous young man just entering on the second half of the century which his many friends hope he will live to complete and thus continue his "works of faith and labor of love and patience of hope."

A Friend

from: Korea Mission Field
February 1915

MISSIONARY WORK

TWENTY-FIVE YEARS OF MISSIONS IN NORTH KOREA

THE SILVER jubilee of Christian missions in Korea, commemorating the arrival of Dr. H. G. Underwood at Seoul, was celebrated with great interest four years ago. But an anniversary of scarcely subordinate importance and of equally romantic memories is the quarter centennial of the wonderfully successful work in the north of Korea, where Dr. Samuel A. Moffett in 1889 invaded absolutely virgin territory and, against open persecution, sometimes in danger of his life, set up the cross of Christ and established the church in the now predominantly Christian city of Pyeng Yang.

The coming of such an anniversary could not possibly fail of notice by the loyal Christians of that loyal city, whose devotion to Dr. Moffett, still the dean of the mission, is a rare and genuine faithful affection. Of the ceremonies attending this occasion Dr. Moffett's colleague, Dr. J. Hunter Wells, writes thus to The Continent:

"A landmark in the missionary history of Pyeng Yang was passed yesterday (Jan. 25), when thousands of Koreans and members of the mission station celebrated the twenty-fifth anniversary of the arrival of Dr. Samuel A. Moffett in Korea. The felicitation meeting was held in the great Central church, and was conducted entirely by Koreans. On the platform of the church most fittingly sat the original Christians of Pyeng Yang, side by side with Dr. Moffett, the original missionary. Among them all only one or two heads were tinged with gray, and Dr. Moffett looked the youngest of the company.

"The anniversary exercises comprised songs, addresses and gifts, including a gold medal, beautifully engraved and inscribed; a silver loving cup, flowers, a vase in the pattern of those made 2,000 years ago, a silk banner, a flag and a screen.

"It seemed passing strange that this young looking man, honored by a great gathering of 1,500 people, all Christians (only representative of the thousands more in the seven churches in the city and the many other thousands in surrounding regions), could be the institutor of a work grown so vast, including not only this station but Syenchun, Chai Ryung and Kangkai. Such success in missionary endeavor is hardly paralleled in any other country in these times. The testimony of love and esteem was most fitting and the honors shown fully deserved.

"Besides the big meeting in the church and a congratulatory party given by the missionaries, there was a reception offered by 300 Korean Christians in the form of a banquet. Souvenirs were at each plate, consisting of a box of edibles, made for the occasion, with Dr. Moffett's name and the event itemized in print. Very exceptional Korean music was interspersed between the speeches, some of which were most diverting.

"Probably the chief speaker was Dr. Sang Ho Shin, superintendent of the Caroline A. Ladd hospital, who was one of the first seven believers. He detailed his experiences in becoming a believer under Dr. Moffett's teaching and preaching. His stories of the times when the Christians were imprisoned and Dr. Moffett's life threatened were thrilling. Those who occupied places on the dais as guests of honor, having been identified with the beginning of the work, were Dr. S. A. Moffett, Rev. Suk Chin Han, Rev. Chung Sab Kim, Elder Ik No Chung, Dr. J. Hunter Wells, Rev. Chun Paik Yang, Rev. Nin See Song, Rev. Sung Chu Kil, and Dr. Kyong Wha Chay, who was Dr. Moffett's 'boy' during the early trials and dangers.

"Mr. Han is now pastor of one of the largest Presbyterian churches in Seoul; Mr. Yang of the 1,500-member church in Syenchun; Mr. Kil of the great Central church in Pyeng Yang; Mr. Song of a church in Chinnampo; Mr. Kim of a church in the Pyeng Yang district. On these men, said Dr. Moffett, rested then as now the main burden.

"The only foreigner who spoke, besides Dr. Moffett, was his schoolmate and his associate

here for years, though not from the first, Rev. William M. Baird, Ph. D. His first companion, Dr. Graham Lee, whose health failed in Korea and who is now in the United States, would have been an honored participant if he could have been here.

"The 1,500 people in the audience represented, in this northern section of the Korea mission, a constituency of enrolled adherents numbering 80,702 last year, where twenty years ago there were less than 100. The baptized believers about a year ago numbered 35,787, and as the rate of increase continues rapidly the figures will be largely augmented if brought up to date. Just last week a little country church near here, at Chungwha, reported as a result of eight days' meetings a list of over 500 new believers. Other districts bring in good reports showing an advance like that of former times.

"Those who read this can understand something of the satisfaction of us who work in this place and who have witnessed this growth in seeing now the twenty-fifth anni-

One day a missionary in a Chinese city was told that 35 cents was due at the post office on a letter from America. Though unable to call in person at the office, she sent the money by a messenger, for letters from home are too few to lose, in spite of large postage bills that sometimes must be paid. When the messenger returned the long, heavy letter was eagerly opened; it was an engraved invitation to a college commencement! The unthinking sender had sealed it and then affixed only a 2-cent stamp. Thoughtful friends of missionaries will assure themselves that their mail letter is fully prepaid. When a 2-cent stamp is put on a 5-cent letter the receiver is compelled to pay 6 cents—half postage, half penalty. Few mission lands have a 2-cent rate; any postmaster can state the proper amount due.

versary of Dr. Moffett made so important and congratulatory a time. As Dr. Moffett said in one of his responses, the keynote of the whole business was, is and will be, for all of us working and serving here: 'For I determined not to do anything among you save Jesus Christ and him crucified.'

"As the Koreans have deservedly honored Dr. Moffett, so ought the church at home to know of his work, despite his modesty (which the Koreans inscribed as one of his virtues on the screen presented to him). So after the manner in which another doctor wrote of another apostle, I having been an eye witness of these things from the beginning, it seems good to me to trace them in this little way and write them to thee, most excellent Continent."

Christian Jews Continue Jewish

The Hebrew Christians which held its last Mountain Lake another conference in the city hall New York

of the the the local is J s

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17
Mar. 15, 1915.

Dear Aunt Mattie, -

How beautifully you timed your letter. It reached here today, just when I had planned to write you. We are so glad that you have more company in the house for there is a different feeling about a house that is "much" lived in. I don't mind the empty dining room so much now. Mrs. Harrison, I know, is a comfort to you. We saw her occasionally and were always glad to.

You speak of fires. Really Korea is spilling me for California houses for there it never seemed cold enough to have a fire to draw by. Here Chusaban comes in early, closes the windows and builds a beautiful big fire before I am up. But it would not be at all pleasant to have a Korean sleep in the house. I am not even careful or timid enough to lock the doors. Sleep in the big, glorious garden surrounded by trees and friends, danger seems a myth. How you would enjoy the beauties of this yard and the boys' appreciation of it, too!

"How for a companion?" smiled broadly at the idea of an egg beater for Jamie. He is such a great health romping tool. But he enjoys it hugely, making more egg ice creams for others than for himself. The first one was to rest his father once when he was desperately tired, since then he has treated us often - eggs are so plentiful and one day invited a host of children in to give them two spoonsful all round.

Charles is a general favorite. Today for the first time he read aloud in class one of his own compositions. It was about a family of kittens, one of which he called Shroy because it loved to play with shoes (he stopped to explain). His ways are simply irresistible so I could not scold the older children when they looked up from their books to listen. Jamie looked as proud as a peacock. This morning Jamie had more "chunks" of cream in his glass of milk than Charles. His father said that was all right for sometimes one boy got more, sometimes another. But Jamie said he would rather give him some soaped out a few tin ones in a spoon, nacked around the table and uttered the difficulty. It was a pretty

But James said he would rather give him
some so fished out a few two ones in
a spoon, & asked around the table and
settled the difficulty. It was a pretty
picture.

By the way, you know Alice's picture
hung low in the nursery to go on a level
with little boy's eyes. They have put two
of the pictures clipped from magazines
and most precious to them in the frame
for her to enjoy with them.

There has not been much news from
anywhere lately for people seldom write
unless their letters are unanswered and
time is so hard to find. Tonight Charles
"read fast" because he knew it was the
day to write to you beside, the dread full
day when reports have to be made out. Both
boys are doing nicely in school, although
it is a disadvantage because in the eyes
with older children.

Conan Sam has been talking more
about Alice lately than I ever heard him
before and seems happier to be able to do
so. Miss Burnham is a marvel so cheerful
even when her eyes are most troublesome.

With love and best wishes,
Lucie.

Letters: Sa. A. Moffett

(Miss Lucia Fish)

From: Mrs. Lucia Fish Moffett to Miss Mattie Berkley

Date: March 15, 1915, Pyengyang Korea

Pyeng Yang, Korea, March 15, 1915

Dear Aunt Mattie:

How beautifully you timed your letter. It reached here today, just when I had planned to write you. We are so glad that you have more company in the house for there is a different feeling about a house that is "much" lived in. I don't mind the empty dining room so much now. Mrs. Tunison, I know, is a comfort to you. We saw her occasionally and were always glad to.

You speak of fires. Really, Korea is spoiling me for California houses for there it never seemed cold enough to have a fire to dress by. Here Cha Saban comes in early, closes the windows and builds a beautiful fire before I am up. But it would not be at all pleasant to have a Korean sleep in the house. I am not even careful or timid enough to lock the doors. Deep in this big, glorious garden, surrounded by trees and friends, danger seems a myth. How you would enjoy the beauties of this yard and the boys' appreciation of it, too!

Now for a confession! I smiled broadly at the idea of an egg beater for Jamie. He is such a great, hearty, romping lad. But he enjoys it hugely, making more egg ice creams for others than for himself. The first one was to rest his father once when he was desperately tired. Since then he has treated us often--eggs are so plentiful and one day invited a host of children in to give them two spoonsful all round.

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By the way, you know Allie's picture hangs low in the nursery to be on a level with little boys' eyes. They have put two of the pictures clipped from magazines and most precious to them in the frame for her to enjoy with them.

There has not been much news from anywhere lately for people seldom write unless their letters are answered and time is so hard to find. Tonight Charles read fast because he knew it was the

day to write you, besides the dreadful day when reports have to be made out. Both boys are doing nicely in school, although at a disadvantage because in classes with older children.

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With love and best wishes,

Lucia

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Lucia

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THE KOREA MISSION FIELD

QUARTERLY PROBLEM NUMBER
THE MUSICAL UPLIFT OF KOREA.



SEOUL

DR. S. A. MOFFETT AND SONS.
SEE PAGE 97.

KOREA

THE KOREA MISSION FIELD

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CONTENTS.

| | |
|----------------------------------|----------------------|
| Editorial Notes | 95 |
| An Appreciation | 97 |
| Honor to whom Honor is Due | <i>A. Friend.</i> 98 |

THE MUSICAL UPLIFT OF KOREA.

| | |
|--|--|
| Old Korean Music..... | <i>J. D. Van Buskirk, M.D.</i> 100 |
| Teaching Music to Young Children | <i>Mrs. V. H. Wachs.</i> 102 |
| Music in the School | <i>Mrs. E. M. McGary.</i> 103 |
| Music in Men's and Women's Bible Classes | <i>Rev. Wm. C. Kerr.</i> 105 |
| Korean Church Music | <i>Rev. E. M. Mowry.</i> 107 |
| Adequate Song Books | <i>Rev. Paul L. Grove.</i> 110 |
| Translation of Hymns into Korean | <i>Rev. Alex. A. Pieters.</i> 113 |
| A Korean Farm Song | Translated by <i>Mrs. W. M. Baird.</i> 117 |
| "Book Review" | 119 |
| Children's Corner; Teaching others to Sing | <i>Rev. A. F. DeCamp.</i> 119 |
| Notes and Personals | 121 |

THE KOREA MISSION FIELD

VOL. XI.

APRIL, 1915.

NO. 4.

EDITORIAL NOTES.

Vocal utterance comprises that which is spoken and that which is sung. Common speech is the language of business and is called prose: 'tis the speech that salutes no man by the way, pauses never to pluck a flower, but hurries ever onward toward its object.

Poetry, on the other hand, is the language of beauty and of the imagination. All around us is beauty; in earth and air, in the face and heart of man, but above all in the brooding tenderness of God as revealed by Jesus Christ. These beauties realized, awake the imagination when prose no longer will answer but gives place to poetry, and on the wings of song we soar away to mingle with the good, the true and the beautiful. Song is the language of our higher nature; is the vehicle for the expression of faith, and hope and joy. An angry man cannot sing, nor can a bosom filled with hate express itself in music. If we pass a lonely spot at midnight and tremble at sound of men approaching, if they begin to sing we are reassured, for song is the language of friendship.

Because the scriptures reveal God as the infinite Father who claims our faith and love as the condition for bestowal of His own, we would expect the religion of the Bible to be musical. In this expectation we are not disappointed. In scripture man is seen responding in hymns to the voice of his Creator. In hymns the earth first echoed to the music of the spheres when "The morning stars sang together and all the sons of God shouted for joy." Delivered from peril the Hebrew sang his thanks. Rescued from the Red Sea billows this people set out for Canaan with a song. Along the way occurred abundant occasions for thanksgiving, for Jehovah guided them with His pillar, fed them with His manna and protected them with His might! He rocked them in the cradle of Providence, soothed them with truth and chastened them in His love: "He bore them on eagles' pinions and brought them unto Himself." Thus the imagination of the Hebrews received continuous uplift and inspiration till in the shepherd son of Jesse it crystalized in deathless song, for David has swept the cords of the human soul as has none other.

Beecher called the twenty-third "the nightingale of the Psalms: small and of a homely color yet giving forth the sweetest music." The Psalms have solaced succeeding centuries;—It is said that they comforted the dying Augustine, cheered Savanarola and many like him amid the storms of persecution, and that Polycarp, Jerome of Prague and Melancthon expired with the words of a Psalm upon their lips.

Yet the Psalmist "received not the promises but greeted them from afar." We have received them. Even the Christ, and the Holy Spirit are to-day the possession of all who will receive Them, that our lives may fruit with love and joy which are the soulful life of music, so that the Christian of to-day should be an animated poem and his life music: while the Christian church should be orchestral. This is supremely so because ours is a singing God. The father's welcome of his prodigal son means music of the finest order. Zephaniah 3:17 pictures God actually singing for joy because of us. "The Lord thy God in the midst of thee is mighty: He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing."

God sings over us;—perhaps He only can sing in the world as we let Him sing through us, as through an instrument.

The subject of the present number of the "K.M.F." is "The musical uplift of Korea." Even some missionaries may never have realized that our main business in this country is to teach Koreans to sing, for the true Christian is distinctively a singer. He first of all "makes melody in his heart to the Lord" and because "out of the heart are the issues of life," in body, mind and spirit he steadily become reattuned to God in whose image he was created, and also attuned to every other Christian, even as the members of our body are in accord, so that right here we have, or ought to have, a segment of the hallelujah chorus of creation.

On the cover of this number of the "K.M.F." is the portrait of Dr. Samuel A. Moffett whose twenty-fifth year of service as a missionary in Korea was completed on the 25th of January.

This noble worker is called an evangelist and such he is for he proclaims Christ's Gospel. But all this is to little purpose save as hearers responding become attuned, not to the message so much as to the Christ of Whom it speaks, and so begin to sing with God and all His children in the earth and the heavens. Indeed the only real proof that we are members of God's family is that we love one another—sing accordantly, inspired by the more abundant life.

The weary broken-hearted world can never be won to God but by love-inspired music. All races, the planet over, wait, listen and are attracted by this. This it is which our Heavenly Father most delights to hear, and it is this which liberates His omnipotence in seconding our efforts! Listen, "If two of you shall agree (be symphonized) on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

THE PASSING OF DUDLEY P. ALLEN, M.D.

We are deeply grieved to record the death of Dr. Dudley P. Allen in New York city on the evening of January 6th, after five days' illness with pneumonia.

In the death of Dr. Allen his country, the United States, and many places and peoples beyond its borders, have sustained the loss of a broad-minded, liberal-hearted and resourceful friend, whose like are very conspicuous, because of their scarcity in this troubled world.

Dr. Allen ranked in the first class of skillful surgeons in the United States. Better still, his sympathies were world-wide so that for many years he has been interested in enterprises designed to ameliorate the conditions of distressed humanity, which enterprises he richly dowered with his painstaking thought and liberal gifts.

About ten years ago Dr. Allen, with his wife, who is the only daughter of the late Mr. L. H. Severance, visited Korea and contemplating conditions here, became deeply interested in our problem of Medical missions. After careful study he reached conclusions and inaugurated a policy for whose success he has spared neither thought nor money, proving himself the worthy son-in-law of Mr. Severance, of both of whom it may be said, "They rest from their labors and their works do follow them."

In behalf of our missionary constituency in Korea which indeed is bereft of a true and steadfast friend, we tender to Mrs. Allen our vital Christian sympathy in this great sorrow which has smitten her so soon after the loss of her noble father, and assure her that we will bear her up in our prayers before the "God of all comfort" that He may reveal Himself to her in gracious ways commensurate with her need:—that she may even come to know Him as "God her Creator who giveth songs in the night."

AN APPRECIATION.

In the early days of 1890 there stepped off the steamer at Fusan a young man, gently nurtured, evidently, in some home of comfort in the Far West, who had decided to meet the hardships of those early days and give his life for Korea. The question was raised in more than one mind as to just how long his delicately appearing physique would stand the onset of germs, and a frontier life in a land like this. That, however, to him, was not the question. There was a deep conviction and a firm resolve, backed by wisdom and sound good sense, that here was his life's calling, and he never stopped to count the ghosts on the way or any other dangers real or apparent. The laws of sanitation, the reasonable associations of cause and effect, the general knowledge that is the heritage of everyone Western born were left behind, as he set his face to enter the unknown region of Korea's spiritual and mental existences.

His part in the founding of the Church in the far north is one of the romances of modern missions. The loneliness, the patient waitings, the apparent reverses, the renewed evidences of hope, were rewarded as on few mission fields that the world has ever seen. A great company of reasonable people had come to an appreciative knowledge of Christianity, and, assured that it brought them peace of heart and good will to mankind, rallied round him.

War swept over those early efforts and apparently wiped the slate clean, but again he went at it, and, with renewed evidences of blessing, kept on his way, always favoured by soundly sensible methods, and a

spirit that won those he came in touch with. After the onlooking Oriental had made every possible analysis of him, physically, morally, mentally, and had viewed him from every angle of observance, through chinks and holes in the paper wall as well as from the open arena of the meeting house, he passed upon his case, and pronounced him a man sound in religion and worthy of confidence, too wise to be imposed upon, and too good to be spoken against. His was truly a mission to save from all that their hearts feared, and they in their turn believed and loved him.

The story of that John Gilpin ride down the hill will live forever, and will always illustrate the northerner's willingness to listen to his call. Down the long sweep of hill leniently wending his way went a tousy headed farmer with his bull, while the missionary came speeding along on his wheel. "Take hold of him" shouted the missionary, "Grip him fast. Catch him!" meaning of course the bull, but the farmer said, "I say, here is the great man and the missionary, being run away with by this demon of a wheel and calling for help. Live or die I'll save him." and he did, taking the whole as a good catcher takes a ball. One need not comment on the momentary mix-up. Some kinds of utter confusion represent the best of good-will, and are to be commended and to be thought gratefully of, forever.

These days passed with a deep religious impression made on a vast scale such as missionary work has seldom seen.

Following the opening days a large share of mission executive work has fallen on his shoulders and has been carried wisely and faithfully for many years.

And now the young man who stepped off the steamer in Fusan in 1890 has passed a quarter of a century in the land of the Hermit. He has known deepest sorrow but has had little in the way of sickness or cessation from work. Busy years they have been, and as time has gone on they have brought their largest possible measure of missionary care. But the same indomitable spirit has been his, that has ever animated his Scotch-Irish race. No race on earth calls for one's admiration more, no race is stronger, no race more gifted, and one of their very best representatives was the young man who stepped off the steamer in 1890. His impress and his mark is made on East Asia and will last for all time. He is wise and as a leader of men may he have many days still to come.

HONOR TO WHOM HONOR IS DUE.

A very happy event recently in the city of Pyeng Yang was the celebration by both missionaries and local Korean Christians of the 25th anniversary of the arrival in Korea of the Rev. Samuel A. Moffett, D.D. The day also coincided with the 51st anniversary of his birth so that the occasion called for double felicitations on the part of his multitudinous friends and well wishers many of whom, residing elsewhere, telegraphed their congratulations. The date was the 25th of January.

The Koreans had asked for the reservation of that day for the exe-

cution of their own plans of celebrating, so the foreign community anticipated the event and took the good Doctor and his family by surprise by appearing at supper time each with his meal in a box under his or her arm. The boxes were pooled and each one ate what one drew out. It was a joyous occasion and the interest was intensified by the post-prandial speeches and reminiscences.

On the morning of the 25th Central Church was filled by some fifteen hundred Koreans and members of the foreign community who had met to give public expression to their high regard and love for one who has been their spiritual leader, wise counsellor and generous friend since the entrance of the Gospel into these northern regions. Dr. Moffett was one of the very first Protestant missionaries to enter this region with the Gospel and ever since he has lived and labored here with untiring devotion and industry and the results have been such as have been given to few men to see. When he arrived here in the first pentad of the nineties there were few or none who professed the name of Christ. But it was not long till a few decided to accept the faith of the foreigner. A number of that company still remain and they told in graphic language of the events of those early years. The little company soon grew in numbers and zeal. A church was secured inside the East Gate. By 1900 that building was too small and a large church was erected on a hill in the midst of the city which is visible for many miles in several directions as the traveller approaches the city. The writer arrived that year and soon saw a new wing added to the church that doubled its seating capacity. Ere long that building was too small and the hive began to swarm. The original church has now become seven of like polity within the city limits while others just outside the limits, and those scattered throughout the country are numbered by the hundreds.

A number of mementoes were presented by the officers of the city churches, the lower schools and individuals. Among them were a gold medal beautifully inscribed and embossed, a beautifully decorated screen, loving cups and banners.

In the evening of the same day a banquet was held in the Theological Seminary Building when about two hundred persons sat down to the feast. The banquet was followed by speeches, songs and instrumental music and was a fitting climax to a day given up to honoring one whom the Koreans delight to honor.

His light hair has led many Koreans to think that Dr. Moffett is approaching his centenary yet he is still a vigorous young man just entering on the second half of the century which his many friends hope he will live to complete and thus continue his "works of faith and labor of love and patience of hope."

A. FRIEND.

OLD KOREAN MUSIC.

If you have been in Korea awhile you may be tempted to deny the use of the word "music" to describe the Korean attempts, but I mean it, there is an old Korean music in spite of all that I have heard.

If you have been to a Korean church service and heard their enthusiastic but very futile attempts to sing our hymn-tunes, you may be ready to say there is no music in them; but that is not fair; judge them by their attempts at their own music. I shall always recollect some times when I heard them sing a hymn to one of their own tunes: the leader sang a line and then the crowd repeated it, swaying to the rhythm of the tune, singing heartily and in perfect unison. That one thing would convince me that the Koreans have a fine sense of rhythm and that is the basis for music.

There is not much music, judged by western standards, to the coolie's songs while at labor—to prevent overwork or rapidity in work. But I have lain on my bed and listened to the rhythmic and simple tune of the men tamping ground for a house and distance did make it sound somewhat good. But the monotonous repetition for hours, of only one or two strains is trying if you are not in a mood to be sympathetic. It is a spontaneous expression of good nature under hard conditions. I have not had much experience with their so called "boating songs" but they seem to me to be in the same class as the above.

One other thing has oft-times made me painfully aware of the fact that Korean music is not developed along our lines:—I refer to the Korean street band, with its shrill fife-like, wailing instrument, as unending in its tone as a bagpipe. I always envy the man his breath control,—but the unending part of it comes from there being two or more of them, each one blowing for dear life an unbelievably long time. Then the strange drum and the banging cymbals! I am not able to say anything in its favor except to commend their power and diligence; it has no charm for me as music.

I well remember, however, a long trip in the country when I "rode a pack" in the hot sun of July and I certainly did not feel like singing even when it became a trifle less hot in the evening. I sat up there not feeling at all musically inclined, but the horseman, who had trudged all day by my side while I rode, struck up an air. It would be impossible to represent it with our staff and notes; it did not have the intervals my ear felt it ought to have, but there was a real tune with weird intervals and long trills and all the strains in a haunting minor key. He improvised his words to make comments on passing scenes or to carry on conversation with his companion horsemen, and they occasionally answered with the same tune. It was a very simple melody and poorly sung but it gave utterance to a glad heart in a way that touched my Western "tender-spot." It is a tune we in Korea all hear and that none of us foreigners can imitate. Mr. Hulbert a good many years ago attempted to set it down on lines and spaces and confine it with bars, but he confesses that it did not even satisfy him, but it is a good attempt and one who has

heard it can realize something of its fair approximation to the Korean original.

Old Korean vocal music does not attempt half-tone intervals, hence a great part of the Koreans' difficulty in singing our tunes; long trills and peculiar intervals seem the outstanding features. I have never heard any attempt at harmony even by companies of Koreans singing. The time is so slow that, as Mr. Hulbert says, a Western artist would be through with his whole selection before the Korean would have finished his introduction.

Not to make this imperfect sketch too long, I wish to refer to two pieces of Korean music I have heard:—The old orchestra of the palace that played before the former emperor, has given selections to public audiences and I am glad to have heard them. I have better ground for my assertion of the reality of Old Korean Music. The orchestra has three or four clarinets, a Korean violin or so, two or three zither-like instruments played by striking with a wire much like a knitting needle, three or four Korean harps—strange instruments—and a drum or so, struck with the hand on one end and a switch on the other. The music began very slow and simple and gradually got more movement, the harps and drums kept the time and accompaniment in a minor harmony. I say "a" minor harmony, it would not fit any of our scales; but the effect was real; the melody sometimes hauntingly beautiful and always so elusive that I could never even think it, and the strange harmony heightened the effect. THEY changed the music to waltz time, in spite of waltzing being absolutely unknown among the Koreans,—and the audience responded with a gayer mood; then came an effect which brought me into a tension of expectancy for I did not know what,—I only knew it would be the unexpected. The string pieces changed key without stopping and with a weird modulation they took up another strain; then they got back to the original key and melody and stopped, stopped all at once with no proper ending,—they simply quit. Even telling about it gives me an indescribably strange feeling.

Another time I heard a Korean singer give one of their famous songs, "Mountain Melody," a song in three parts. He had the Korean harp to play his accompaniment and how he made his fingers fly over the strings and bring out the most compelling chords and sounds! We heard birds singing and saw the beauties of a Korean scene and the man sang a lilting, rollicking tune that carried us all away; in spite of being unable to understand what he said in words, we could understand the music; his audience, Koreans and foreigners, were wildly enthusiastic.

These two experiences impress me with the truth that Mr. Hulbert emphasizes. The Korean music is untrammelled by conventions and is a more natural music than our own; it appeals to the native feeling in the man—specially the Oriental man, but also to all, for we are all alike human, and deep down very similar. Old Korean music has not possibilities along the line of harmonization, but I should be sorry if it were lost; I feel it has something to give to world music. A people whose soul is so musical—in the natural, native music—should somehow realize its

possibilities and the music should be developed along such lines as will preserve its characteristics. The first time you get a chance to hear some *real* old Korean music, do so and you will be repaid—if you listen sympathetically.

J. D. VAN BUSKIRK.

TEACHING MUSIC TO YOUNG SCHOOL CHILDREN.

A teacher of music once said that she believed the time would come when we would be teaching reading by way of music. This has been done for centuries in Korea—that is to say,—when they read or study, they invent a little sing-song melody to accompany the words. This no doubt helps to make reading interesting to the child but instead of being an aid in teaching them to sing, it is quite a hindrance, as most of the children because of this practice develop a habit of shouting as well as a “nasal twang” which can only be overcome by careful watching and training.

When the child first starts to school a very small percentage of even American children can “carry a tune,” so there is not so much difference at first as one might think, but by the end of the first year there is all the difference in the world. There are very few primary teachers in America who can not sing and most of them have a wealth of children’s songs some of which are sung every day. If the children go to church on Sunday, they hear many more songs sung correctly. Here in Korea where the native music is very limited, the case is decidedly different. They have no store of children’s songs to go to, and even if they had, many of our native teachers, especially among the men, could not lead them correctly. On Sunday, too, they hear our Christian songs with variations more wonderful than the original composer ever dreamed. This, together with the fact that there are no half steps in the native music, makes the work in Public School Music during the first few years rather up-hill business.

My work here, in this line, has been very limited and my ideas about the work may change as much in the next two years as they have in the past two, but at present it seems to me that the two things worthy of the most emphasis in teaching small children, is (1) a very careful working for the half steps in our scale, with fully as much time spent on listening as singing. (2) Emphasizing day after day that shouting is not singing, and that we want quality rather than quantity.

Many pretty little one or two line exercises can be used with Korean words and be made to seem quite wonderful to those whose lives are so barren. Korean children with the same amount of work, learn the syllables more easily than American children as, to them, it is new, interesting and wonderful!

The more I teach in the schools, the more I have hopes for the musical uplift of Korea, providing we are willing to pay the price,

namely, that one of the missionaries teach music in each of our main public schools, at least once a week. If we do this faithfully, I am fully convinced that the average girl by the time she has reached the third grade of the Potong and the average boy by the time he has reached the Kodung can hear correctly. This does not mean that they can sing each song correctly, as each one will have to be relearned, but they will then be at the point where it is possible for them to learn them.

As we are getting our school work all over Korea better and better organized, let us speed the day that we give this one Christian art its due emphasis.

SYLVIA ALLEN WACHS.

MUSIC IN THE SCHOOL.

The two meanings implied in the subject "The musical uplift of Korea" are, "The uplift of Korea *by* music" and "The uplift of music *in* Korea." The two are complementary as one cannot take place without the other. The most far-reaching step to be taken in this direction is the teaching of music in the schools.

We have to remember that what we call music is new in Korea. A general uplift need not be expected until the seed that has been sown has had a chance to grow and bear fruit and scatter more seed through many seasons. Music is not a thing to be learned over-night, or in a month or a year, and in speaking of a whole nation, several generations is not too much to allow. A certain amount of music, theoretically, may be acquired by any intelligent person, but behind real talent must be a hereditary love of the beautiful. It is ours now to instil music into the hearts and lives of the fathers and mothers and leaders of the coming generations—the students. The uplift musically of the educational centers will come long before the uplift of the country, because the smaller towns and villages must be reached almost entirely by the students. Not until you and I can succeed in creating a musical atmosphere which, through the students returning to their homes, will permeate the town and village life, will we have succeeded in our undertaking.

There have been some who have taken the narrow-minded view that we are giving our girls more than is necessary, "because" they contend, "they do not have those things in their homes." A narrow and selfish view like that is not a vision of the future. "Hitch your wagon to a star!" What great movement has not had to blaze the way above existing conditions or the present possibility?

Both the young men and the young women in the Christian schools are beginning to "blaze their path where highways never ran." The students must set the pace for the nation and if the nation learns to love music, it will follow. You have only to look back to the eighteenth century to find the elite of London gathering in the dingy dark little rooms above a small-coal-man's shop to hear the great Händel play. So the apparent social condition of the people has little to do with what they can attain to if they once have a vision and a chance, with few

exceptions, all of the great masters came from the poorest homes and lived lives of constant struggle.

The reason the school has such an important part to play is because of the nature of the difficulties we have to meet. The greatest difficulty, you will all recognize, is the half steps of our scale. The Oriental scale of music has only five tones while the Occidental has seven, two of which are called half steps. The Oriental ear is not trained to these sounds and it is not to be wondered at that those past the student age never acquire them. It is the same principle by which many Americans have difficulty with the German umlaut to say nothing of the remarkably small number of foreigners who ever learn to pronounce the Korean diphthongs exactly as the Koreans do. I believe the only hope for the half tones is through the cultivation of the voice and ear of the school children. You will find, too, that those who study instrumental music will have little or no trouble with those tones.

You cannot put too great emphasis on scale work. Never begin a class in music without the different varieties of scale practice. If you could have heard the difference between our examinations this year and last, you would realize the result of steady grind in scales. Beside the monthly written examinations, once every term, we have a singing examination in each chorus class. Each girl must stand before the class and sing either a solo in a duett or a quartette with the different parts. She is graded on three things (1) self-possession and appearance, (2) accuracy (3) quality of voice. In the lower chorus, girls who last year stood before the class and made excruciating discords, this year sang accurately or with few mistakes. Girls who last year hardly knew one note from another, this year in class work, can read from sight without the organ. But it must be a steady grind. One period a week will not accomplish the same results that three times a week will.

Some one asked me not long ago, why the voice of the Korean girl was so thin and without the fullness and volume of the American girl's voice. In the first place, the Korean girl is not as rugged and robust as the American girl. Manner of dress and habits of living have not been conducive to development of lung capacity. The Korean has never been taught anything about control of breath or voice. These are the things that need careful attention.

But coming back to the subject—you will find, I think, that in both instrument and voice, there is nothing that helps so much to inspire and bring out the possibilities in students as recital and public work. Even if it must be simple let your students become accustomed to performing before people. Aside from the public piano and organ recitals of the older pupils, I have, every term, a private recital of the forty or so younger girls who study organ with other teachers. Even if they can play no more than a simple exercise, I insist on hearing them. From among the best performers I choose my pupils when I have vacancies. They know this and do their best. The teaching of organ is the same here as everywhere. They must have scales, exercises and pieces, and each girl learns to play a song from the hymnal every week, for in the

hymns they have the music of the masters—Händel, Mendelssohn, Schumann, Beethoven, etc. We teach the piano to those who are ready for it not only as an accomplishment, but as a foundation for things that are to be. Each girl who studies piano also teaches five or six organ pupils. Encourage the reading of musical biography and history, and as far as possible keep your students intelligent on some of the doings of the musical world. We expect to map out a course which will lead eventually to graduation in music. Some are now aspiring to become leaders of music in Korea.

So far, I have written of the development of music in Korea, but if this be accomplished, it will go far toward bringing about the uplift of Korea. There is a psychical something in music that touches an answering chord in the human heart. That "music hath charms to soothe the savage breast" is not fancy but fact.

When you feel pessimistic, remember that they have never had a chance. It will require our combined sympathy, patience and consecration for the task of bringing them out, but it can be done, and I maintain that Korea has as great possibilities in musical development as any other people ever had at the beginning when the note was first sounded.

GRACE HARMON MCGARY.

MUSIC IN MEN'S AND WOMEN'S BIBLE CLASSES.

There are not many hymns in the Hymn-book which the average assemblage of Christians will not attempt to reproduce with more or less resemblance to the original. So, even tho no more training is given, there need be little monotony in the choice of hymns, tho the Korean Church has its favorites as much as the Church in any other country. At the Bible Classes, music receives its full proportionate share of time. The problem does not consist in a failure to appreciate music, but in the unpolished rendition. I think I am safe in saying that I have not yet heard a single hymn sung correctly except by some specially trained body.

There are, then, two sides of the matter to consider; the conserving of the interest in music already aroused, and the improvement of the present unsatisfactory rendering of the music, particularly from the point of view of the Bible Classes.

Singing has shown its value very clearly in this land. It takes only a glimpse of the swaying of the bodies and the intent expression of the faces, not only of the children but of the adults as well, to show that the music, however foreign it may have been at the beginning, is one of the powerful inspirational features in a large gathering. How much of this is psychological and how much spiritual may be a question; but a brief explanation of the meaning of the words before the hymn is sung helps to elevate the singing to the level of real worship. Old women, who have not gotten so far with their reading that they can fathom the mystery

of a page of Scripture, still carry their hymn-books to service and follow the lines with a finger which would say that the owner of the book has made great progress with her letters, while the probability is that she is repeating most of them from memory.

Music is one of the attractions to the new believer. Especially with young people is it true that they can be attracted to the mass meetings at the classes by the music, and so perhaps be held for the other parts of the service. A crowd is willing to sit at the feet of one who does not know much more than they do, and learn until they have received all he has to give. The simpler tunes make the greater appeal to them; and I have known a little group to sing words set to a simple school tune for about three hours of an evening, and then demand of the teacher the same thing the next morning, the tune having been repeated for a total of, probably, several hundred times.

There is great disappointment at the Class if an hour is not set aside expressly for music. If a missionary is present and wants to save his voice for other work, he must ruthlessly thrust aside some heart-rending appeals.

The enthusiasm is both a help and a hindrance in the way of improving the quality of the music. The hymns have been sung so assiduously that it is almost impossible to correct the mistakes which are made. Let the perfect be almost attained one day, and the next day there is a relapse to all the mistakes which were made before. In most cases time is better spent in teaching a new tune than in trying to correct the mistakes made in a familiar one. The mistakes, while they may be a departure from the original music, are not always violations of harmony; and I have wondered whether it might not be well to take into consideration the Korean's difficulty in rendering the half note interval and make modifications, harmonically correct, in the music, which would make it easy to grasp and so help in unifying the renditions which vary so thruout the country.

The fight for improvement is not a hopeless one. Various expedients may be used. One of the simplest of these would be the developing of a type of music from which the half note interval between consecutive notes is eliminated as much as possible and which has a good swing. There are already models for this in the school songs which have entered thru Japan. The average crowd takes to such a tune with a quicker and more enthusiastic response than to tunes which have a melody beyond the present power of comprehension. Not only are many of the tunes involved, but the translated words too often convey a very vague meaning if any at all, to minds not used to the terminology and figures. Except with the youth in the schools, then, let the training be thru the simpler music up to the more complex; and let there be more hymns embodying words original to Korea.

The missionary can save a great deal of time and energy if he will give up trying to teach the large assemblage, unless he has special ability for this, and teach a limited number of young people who have some talent for music, and let them in turn do the leading at the various classes.

The foreigner is handicapped by being only one person and by having to express his ideas in a language in which there are few familiar words with which to explain musical ideas: whereas he can multiply himself in a number of young people who also have an infinite number of idiomatic expressions to explain the musical ideas for which the foreigner searches so hard to find technical terms.

The human voice is ordinarily the best instrument for leading, but the crowd is usually so large that it will drown out all leaders except those with exceptional voices. Of musical instruments, the best one by far for leading seems to be the cornet. Any organ short of the pipe organ will hardly do more than let the leader have a chance at getting the right key, and then impressing the crowd with the idea that it is being led by something to which it is in reality paying no attention. I have long since given up the idea that the baby organ is of enough value in such a situation to pay for the trouble of taking it there. A small organ could hardly be expected to make much headway against a crowd of 500 enthusiastic Korean singers, a number by no means seldom found at the Bible Classes in this country.

At many of the Classes an hour is set aside after the afternoon study for the teaching of music. But if it is winter this is apt to encroach on the time of those women who have to prepare the evening meal; and it always takes time away from the afternoon evangelistic work which is so characteristic a part of the Korean Bible Class. A very satisfactory time is the half hour or more before the beginning of the evening service. All are present in a united body and are apt to want to work off some surplus energy at this time. This serves another purpose in making the people alive to the service which is to follow.

The wonder is that the Oriental so takes to Occidental music. With all the mistakes that are made, this is one of the ties which bind together the Christian brotherhood in all the different parts of the world.

WM. C. KERR.

KOREAN CHURCH MUSIC.

My only apology for perpetrating an article on this subject over my name is that I was asked to do it and requested not to refuse. The fact that I have had anything to do with church music at all shows how busy other people are with other things that it has not had the oversight that it rightfully demands. As I see it, there is a great field for good service here, and as most everyone is busy with so many other duties that they can give but little time to teach music save at some of the Bible classes, unconsciously and unwillingly, I seem to have drifted into a line of work, for which, like most other things that I am trying to do here, I am very ill prepared to do. During my first two years here while I was studying the language, when I was asked to teach singing in a ten days' Bible class, I felt that it was one of the lesser duties, but since then I have changed my mind very much about the matter.

As we on the field know full well the conditions of our church music

here, I shall take it for granted that this article is to be written for our home friends. I shall write briefly of three things: the grade of music that has found its way into our song book; the amount of efficiency or inefficiency with which it is sung by the people; and music for special occasions.

Often we get letters asking what kinds of church services we have and what kinds of songs we sing. To-day in looking over the song book I counted one hundred and ten tunes that would be recognized as hymn tunes, and ninety-two Gospel Song tunes and nine of which I was doubtful of the classification. I do not know the history of the Korean Song Book but suppose that the hymns in the front part of the book were some of the earlier translations. Among these there are very few Gospel Song tunes, but in the back part they are in predominance. So far as my experience goes, there seems to be a tendency to introduce a greater number of this latter class in our present day translations. I cannot condemn this as some would do, for I feel that the Gospel Song has a very great place in Mission work. But among some of the best liked and best executed tunes are such as *Toplady* and *Bethany*, loved by all Christian peoples.

As to the poetry of the songs, I do not intend to say much here as they are mostly translations. If they have been well done perhaps some could aspire to the rank of hymns, but however good the translation, it is doubtful whether they make the same powerful appeal to the emotions as the originals. The tune writer has the advantage in that he writes his music to fit the meter of the poem, but the translator has the disadvantage of having to juggle with the words in order to make them fit the music.

Knowing how hard it is for some of us to "keep a tune" I hesitate very much about our Korean brethren and sisters efficiency or inefficiency in executing these tunes so foreign to them. There are all grades of efficiency except the higher grades. Everybody sings the air, except occasionally in some of the station churches, where sometimes alto, tenor and bass voices are heard. We almost get discouraged, sometimes, when some of our good friends come out from home, where everybody who sings can sing well and keep the tune and produce the sounds with certainty, and after attendance on a church service remark that they didn't know what they were trying to sing till they had almost gotten through the first verse, or perhaps only after two or more verses were sung. This is lamentably true in the country churches. The people cannot read music and therefore they do not purchase books with the music written in them. Some of the men and women come in to the centers for a week or ten days or perhaps for two or three months to attend Bible Conferences or Bible institutes and learn some new songs, but before they get out to their home churches the tunes have fallen in some places and risen in others and in some places it is hard to tell what has happened to it. After a tune has been once wrongly learned, it is almost impossible to correct it. The country itinerator, even though he may have a few minutes before the service begins which might be occupied in teaching a new song or correcting the mistakes of one already

learned, feels that it is almost useless, because of the infrequency of his visits.

Even though it seems almost impossible for us to accomplish much for the country churches directly, a great opportunity is open for us in the mission centers. It is a duty placed on us to raise the efficiency and standard of the church music of the country. Whatever our American critics call this part of the service, whether it is called singing or making a noise, they all say that every body takes a hand in it. That is its redeeming feature,—everybody likes to do it. In general, the people are not used to hearing four part singing. One man once said after hearing our college quartet that only one of them could sing and that if the rest had kept still it would have been a pleasure to hear it. Another man at another time on hearing a chorus of about 30 voices said that it was a thing worth running away from. But even though it is such a terrible sound to them, whenever there is a concert announced, it is not difficult to get a respectably good sized audience. We have had three concerts in Pyeng Yang during the last year and it was almost impossible to carry out the program creditably because of the great numbers of people. We have had a men's chorus organized here since last fall and will give the second concert to-morrow in connection with the College Commencement exercises. We have decided to give the program twice, once for women in the afternoon and for men in the evening, and those that have charge have really been bombarded all day for tickets of admission.

I can only mention a few things in connection with music for special occasions, such as Christmas and Children's Day and Easter, etc. Most of the country churches observe Christmas but very few of them can teach special appropriate songs. For the last two years I have taught some of the Academy and College students a couple of Christmas songs and they in turn have taught them to their home church children. We cannot go down to the book store and pick out a Christmas program from several score and take home enough to supply the whole school, but we must translate our songs and prepare all other parts of the program ourselves, whenever we want to observe the church holidays. Evidently all at home do not realize this fully. Last year I ordered some Christmas music from a certain book concern at home, thinking that I had made it plain that I desired a copy of several different kinds of Christmas programs. I used one copy and have the rest on hand, which I will gladly exchange for used copies of either Christmas or Children's Day programs. When we prepare for such programs here in Pyeng Yang, the children from all the churches are all trained together and the same program is given in each church. So I might say that if any one would like to send any used copies of such programs, I should be glad to receive five or six copies.

E. M. MOWRY.

ADEQUATE SONG-BOOKS.

I shall never forget the shock that came to my musical sensibilities that first Sunday in Korea, upon hearing one of our largest native congregations in Seoul, many hundreds of them, vociferously voicing their praise, according to their individual notions of what the author of "Ring the Bells of Heaven," had in his mind, when he gave this melody to the world. It did not strike me as funny, as did many other new experiences, it made me sad. My spirits drooped, and as I looked into the future, I shrank, for I saw there some of the agony that would come to me as a result of enforced listening to, and participation in just such heinous offences against the laws of harmony. The slaughter of the century-old Doxology, in no wise mitigated my despondency, but confirmed me in my hopelessness. That first experience outraged my every musical sense, and led me to the snap conclusion that the Koreans were hopelessly unmusical. It is three years since then, and my suffering is just as acute as ever, but my earlier judgment concerning their musical nature has changed.

The Korean people are not unmusical, they *are* musical, very much so, naturally so, joyously and boisterously musical,—but not after our fashion. It was not long after the above experience, that I discovered that the people sang some songs well, others fairly, and some poorly,—to say nothing of some that were jarringly false. In teaching them, I discovered the same difference, without being aware of the real cause. It was not time, nor rythmical features that constituted a barricade, I was sure of that, for the more you hop-skipped-and-jumped, with the more avidity they took a hitch in their baggy trousers and leaped after you. No, it was not that! And then one day, I accidentally heard them sing a melody, and sing it perfectly.—without a flaw. It quite shocked me. It was the melody, "Auld Lang Syne," and never was it sung with better effect than it produced upon me. I examined the thing closely and discovered that it had *no half-steps*, which truth came like a surge of revelation, for it made clear in my mind the whole difficulty, in this singing business. A hasty perusal of some of the songs mentally classified good, bad and indifferent, as sung by our native friends, confirmed my discovery. I tried it in teaching and found that a piece without a half-step was as easy for them to negotiate as for a child to get away with a piece of cake with the proper amount of frosting. At last I was on the right trail, the following of which led me to a comparison of the Oriental and the Occidental musical scale. The latter has seven fundamental tones, and the former has only five. The two which are omitted, are the half-steps in our scale and are the ones which cause all the mischief. When imposed upon the unsuspecting Korean, he dodges under, and over, and all around them, twisting this way and that with amazing dexterity, tho if you questioned him closely, you would discover that he is not cognizant of just what he is doing, for he cannot differentiate our scale, that is he cannot by *hearing*, but just seems to *feel* that something is wrong, and consequently rights it in his own way, much to

the detriment of congregational singing. Were they all to right the wrong in the same way, the result might be endured, but such is not the case. The half-step engenders confusion.

Those who have borne with this preamble may be tempted to ask, "What has all this to do with Adequate Song Books'?" I reply, "Everything." When you learn that out of a total of 267 hymns in our hymnal, only eleven have no half-steps, that is, only eleven are in the five-tone, or Pentatonic scale, then you will appreciate the opening words and begin to understand the reason for some of the monstrosities of sound that have appalled your musical ear from Sunday to Sunday. Let us not blame the Koreans, for they are not to blame. They were born with a capacity of hearing only five tones where we hear seven. The fault lies with the Hymnal.

And right here may I make clear my honesty of purpose. The criticisms of the Hymnal, are from a mere musical stand-point, and not personal, for I know the names of none but one or two, who with others have done such valiant, and pioneer work and who are too secure in their own strength to misconstrue anything that may be said here.

From a foreigner's standpoint, the Hymnal is a first class collection of songs, and would rank high at home; nor need it fear criticism on the part of connoisseurs who are judges concerning the great field of church music. But from the standpoint of our Korean adherents, and adaptability to their needs, it must be judged a rank failure. For after all these many years, there is not a congregation which can sing more than one-tenth of the songs and sing them within throwing distance of their original character. This may raise a hub-hub, but it is true. In the last analysis, it is a question of musical judgment as to whether they sing them right or not, and the undersigned is willing to stake what little musical reputation he may have achieved, on the above statement. The fact of the matter is, the proportion is generously stated.

An analysis of the hymn-book, has brought out some salient facts. There are eleven melodies without half-steps; also eleven melodies, with negligible half-steps; twenty-three melodies capable of re-arranging and reharmonizing to meet the requirements of the pentatonic scale; and there are eight melodies which ought to be withdrawn from the book immediately. The rest of the melodies I will not place under the last class, but they cannot be placed under any of the first three. Thinking it would be of interest to those who feel intensely with me the need of following some definite program of reform along the matter of music for our constituents, I offer the following tentative suggestions, for what they are worth.

Let us begin by teaching our people the songs without half-steps, which are already in the Hymnal. Not all of them are musical gems, by any means, but they have the one, main requirement. They are as follows:

| | | | |
|--|-----|-----------------------------------|-----|
| 1. Korean Music..... | 10 | 6. Weeping will not save me...139 | |
| 2. Ware or Korean | 14 | 7. Jesus loves even me | 187 |
| 3. There is no name | 15 | 8. Yes, Jesus loves me..... | 190 |
| 4. Only trust him | 104 | 9. Lead me on | 213 |
| 5. Nothing but the blood of Jesus | 133 | 10. There is a happy land | 239 |
| | | 11. My days are gliding | 242 |

Not *all* Koreans can be made to sing even these five-toned melodies, for there are musical blockheads among them as even among us (those of us off the field). Nevertheless, it may safely be said that the ones who cannot master these melodies are incapable of mastering any tune.

Secondly, after being able to sing the above list, let us pass on to the second list, consisting of those melodies in our hymnal, which have few half-steps, but these very negligible, falling upon unprominent and unaccented tones. In such cases, the error is not easily detected by near-musicians, and ought to be condoned by all, under the circumstances. These songs, together with the previous list, ought to be pasted in the back of every hymnal and drawn upon freely.

| | | | |
|---------------------------------|-----|-------------------------------------|-----|
| 1. Come Thou Fount..... | 6 | 7. I am coming to the Cross ...132 | |
| 2. Repose | 27 | 8. Stand up, stand up | 222 |
| 3. Rejoice and Be Glad..... | 45 | 9. Must Jesus bear the cross ...225 | |
| 4. Jesus Lover of My Soul | 76 | 10. Bringing in the sheaves | 234 |
| 5. Hover O'er me | 89 | 11. When he cometh..... | 258 |
| 6. Oh turn ye | 116 | | |

This list of melodies, as well as the first one, has duplicates in other hymns where the words differ but the tune is the same. These two lists ought to be taught our Korean Christians thoroughly, after which the demand for a new Hymn Book would be in order.

But along with the above lists, which should form the nucleus of the new Hymnal, I would place a list of songs now in our hymnal, as unusable in their present form. They could be remodelled and reharmonized to suit the pentatonic scale, and this, too, without undue violence to their original nature. The undersigned is fully aware that not every melody can be tampered with, and that to alter some would be to mutilate them beyond usefulness. Such have been left out of the list, while those appended can be changed and even in some cases improved, by a judicious exercise of judgment.

The numbers in this case, will only be given, and are as follows :

1, 8, 25, 36, 98, 111, 121, 134, 135, 137, 141, 143, 144, 149, 150, 162, 173, 198, 218, 228, 236, 250, 252.

As for songs that are to be kept out of the Hymn-book, that would depend upon circumstances and the wishes of those in authority. For myself, among many others that I would bar, would be those songs that are sweetened in our memories by sacred associations of former days, and that are so clothed with tender feelings, as to rouse our ire upon hearing them torn to pieces by unknowing and blissfully ignorant Orientals. This is a species of suffering that is as cruel as it is needless. Those difficult, closely-harmonized tunes, so redolent of the flavor of cathedrals and robed choirs, such as "Jerusalem the Golden," require a setting and an appreciation which is not to be had here, as yet. And

why should our Korean friends be asked to tread the mazes of that grand triumphant choral, straight from the heart of Luther himself. "A Mighty, Fortress is Our God." Why should "Come ye disconsolate" replete with indescribable pathos of a broken heart, become a raucous outrage, so that all the angels of Heaven must stop their ears? Brethren, and fellow missionaries, let us place a limit somewhere. Those hymns which I myself refuse, to allow to be sung, where I can help it, are the following eight; 31, 54, 87, 109, 130, 156, 204, 217, 245. You may have others; it will speak well for you if you have.

When the new hymn-book is brought out, melodies of the first three classes should be brought together from every available source. The whole world lies at our feet. Those of the last class should be scrupulously barred.

But hymn-books alone are not sufficient to meet the demands of the alert, more modern type of young Christian. We must have collateral music, to serve as an auxiliary to the hymnal. This secular music ought to be Christian in source and flavor, otherwise the coming generations will secure this sort of music from the theatre and kindred worldly sources. To this end, Mrs. Baird and Mrs. Becker have pushed on ahead with pioneer vision, and have a book in the press at the time of my writing. The time was too short for me to comply with the requests made of me, but I was able to get together some melodies of a pentatonic kind. I am hoping that some time in the future, a book of this sort, with the five-tone scale, as its feature, will be published.

In closing, let me answer one class of objection, by saying that I am fully aware of the splendid work being done in our Schools, Academies and Colleges, as a result of which the seven-tone scale is being sung, half-steps and all. But I also notice that when these graduates go forth, they are a drop in the bucket, a reed in the wind, and are unable to swing a congregation.

The time is coming when the Koreans must and will sing our scale, but judging by the slow progress of the Japanese nation, with its superior advantages, you and I will not live to see the day when this comes to pass.

The Koreans sing at their work, and are naturally and inherently musical. Let us meet them on their own ground and aid them to make the congregational singing as beautiful and chaste as it is spontaneous and hearty.

PAUL. L. GROVE.

TRANSLATION OF HYMNS INTO KOREAN.

During my third year's residence in Korea the Presbyterian Mission ordered the revision and enlargement of the Mission Hymnal, and the Editors asked me to prepare some metrical versions of the Psalms. After considerable hesitation I undertook the task, not because I expected anything to come of it but because I felt that in my struggle with the Korean language this work might be an incentive to greater effort. It was my first attempt at versification, but it did not prove quite as difficult

as I had anticipated, possibly because the idiom of the Hebrew, from which I was translating, is not far removed from that of the Korean. Quite unexpectedly to me all my translations—some fifteen in number—were accepted, and were afterwards printed in the new Hymnal.

When, in the year nineteen hundred and five, the enthusiastic movement for union in the various departments of denominational work resulted in the ordering of a union hymn-book, and when it became known that the Editing Committee was looking for new hymns, my past experience with the Psalms was brought to my memory and prompted me to a new attempt with some of my favorite English hymns. The result was that in addition to the Psalms nine hymns appeared in the Union Hymn Book.

This experience in translating hymns into Korean, though very limited, has taught me a few principles which seem to me essential to the preparation of an acceptable hymn.

First. It is well to choose hymns in which the thought is simple and clear. The Christian religious vocabulary in Korea is as yet very limited, and lends itself only to the least-involved expression. Take, for example, the familiar hymn,—

“Glorious things of thee are spoken
Zion, city for our God!”

It would be quite futile, at least for me, to try to translate this hymn into Korean verse. On the other hand, the hymn,—

“Hark the voice of Jesus calling,
Who will go and work to-day.”

has been rendered—I dare say, without much difficulty—into a pleasing Korean hymn. And I have no doubt that similar ones could be given as good a rendering.

Second. It is not wise to attempt to crowd the whole of the thought of an English line or stanza into the same space in Korean, for it usually involves the use of too many Sinico-Korean words, which make the lines forced and difficult to understand. As an illustration I might mention the line,—은좌에썩린보비피 which is a translation of,—“Thy precious blood, which at the mercy seat of God.”

Third. One must—and I cannot emphasize this too strongly—avoid attempting to translate literally tropes, ellipses, hyperboles, or any other figures of speech which are a part of really poetical English hymns. A literal rendering of such figures has no meaning in Korean and is sometimes even absurd. For example, to translate,

“What rush of hallelujahs fills all the earth and sky!
What ringing of a thousand harps bespeaks the triumph high!”

by. 무수한할렐루야편디에가득코천거문고의노리의임을전하네 would be ludicrous, to say the least. In the same way

“Rock of Ages, cleft for me,
Let me hide myself in Thee.”

translated by 만세반석열니네가드리감니다 has not only completely lost all the beauty of the original but is probably unintelligible without interpretation to most Koreans. Nor is 금성예루살렘아 ("Jerusalem the Golden") poetry or very good Korean.

Fourth. While avoiding literal rendering of English figures of speech one must not go to the other extreme and use the matter-of-fact, flat language of every day life. A line like 더마키디옥갈떡에너도가 겿고나 followed by 여보시오내동포여쉴로오시오 would scarcely meet the requirements of poetical expression. Nor could 네냐네냐네냐 내냐 be called a model of alliteration.

Fifth. In translating a hymn, though it may be best not to follow the original closely, there ought to be enough resemblance in the Korean version to justify the claim of translation. In some hymns, however, the resemblance is so slight as to be unrecognizable. It may not be out of place to add here that, even granting poetical license, the meaning of the phrases should be clear beyond the possibility of questioning,—a fact which occasionally seems to have been lost sight of. A stanza of a common hymn runs as follow,—

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 무 | 음 | 업 | 시 | 찬 | 송 | 하 | 는 | 자 |
| 그 | 데 | 주 | 하 | 니 | 며 | | | |
| 헛 | 되 | 히 | 던 | 당 | 부 | 란 | 자 | |
| 춤 | 의 | 식 | 산 | 일 | 세 | | | |

It is understood to be a translation of

"In vain we tune our formal songs ;
In vain we strive to rise ;
Hosannas languish on our tongues,
And our devotion dies."

Aside from the question of resemblance between the Korean and English, one might wonder why a person who sings without heart is not the Lord's disciple (he may not be of a singing temperament); or why one who has hoped for heaven in vain, is nothing but a hypocrite (he might have been mistaken in his ideas about the requirements for entrance into heaven).

Sixth. Great care must be exercised in watching the correctness of the accents. This fundamental law of meter has been frequently transgressed. It is true that in some Korean words the accent is not very distinct. But in the large majority of words the place of the accent is unmistakable, and it must, of course, absolutely harmonize with the accent of the meter. This, however, is far from being true in some of our hymns. As an illustration one might cite the line 선지자와왕들 반렬뒤로서서 where the third, sixth, ninth, and twelfth syllables are to be accented. Also 슈밋는자들에걸고흔러는 with accents on the second, fifth, eighth, and eleventh syllables.

Seventh. Amphibrach and iambic meter, especially the latter, should be avoided as much as possible, for two reasons. First, because

most of the Korean words have the accent on the first syllable. For example, in the Lord's Prayer this is true of almost all the words. Second, because of the great scarcity of monosyllabic words which could be used as "fillers" before other words in order to produce the proper foot. Attempts to translate hymns into the amphibrach or iambic meter have been rather unsuccessful. These hymns, while perhaps not showing their deficiencies so much when sung, will not permit their being *read* according to the meter in which they are supposed to have been written. Such, for instance, are the lines of the L. M. Doxology *전능성부성조 성신찬미고찬미홍세* which are, of course, iambic in English.

Eighth. It is well to choose as much as possible tunes that have few half-note transitions. Those of the native Christians who began to sing our tunes in their childhood, learn to carry the air perfectly. But alas for the grown folks! No amount of effort seems to enable them to ascend or descend half a note. The Korean congregations have learned to sing with a fair amount of accuracy such hymns as "Come every soul with sin oppressed," or "O, blessed life," or the Doxology to the tune of *Sessions*. And the reason that they are doing so well with these tunes is, I think, because there are no half-note transitions. On the other hand, the Glory Song, or similar tunes with accidentals in them are sung in such a way as to be sometimes unrecognizable.

Ninth. While, so far as I know, Korean poetry has not the rhyme of Occidental poetry, I think it has a parallelism of strophes and assonance resembling that of Hebrew poetry. Some hymns have been translated into this form, and have been, to my mind, thereby enhanced in value. Such are.—"The Hallelujah Song." "I will sing the praise of Jesus," "Loving Jesus," "His loving thought," etc.

It goes without saying that in the above observations I had my own work in mind as much as that of others. I do not know whether other translators have reached the same conclusions as I have, but I do not doubt that while hymnography is at its infancy in Korea we can all profit by the experience of one another.

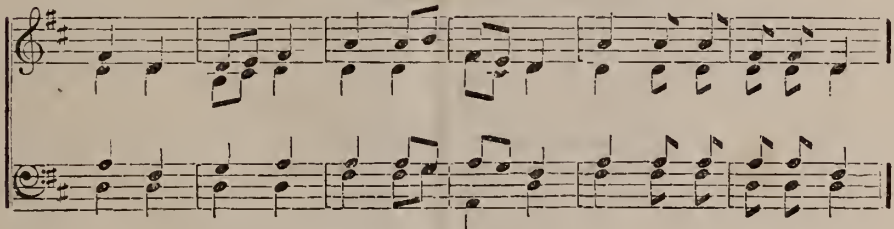
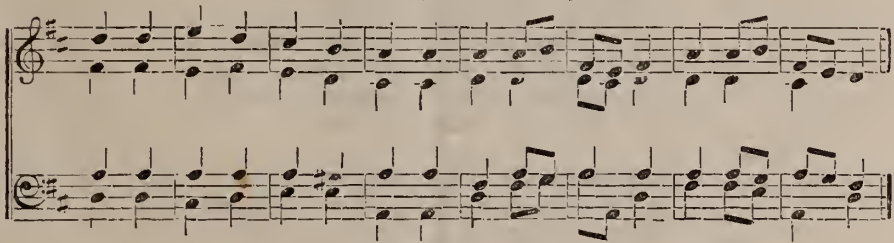
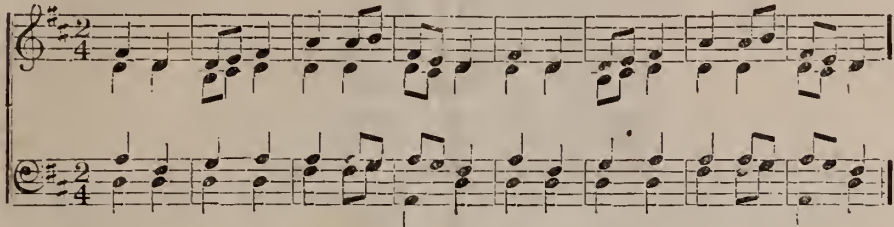
ALEX. A. PIETERS.

A FARM SONG.

TRANSLATED BY MRS. W. M. BAIRD.

42. FARM SONG.

Buddhis' Melody, adapted by Mrs. Baird.



Our God-given native country,
 Fertile are its fields and meadows.
 Higher spots we use for tillage,
 Lower spots we turn to rice fields ;
 Is it not a farmer's country !
 Ull, lull, lull, sang, sa, chi !

If we follow modern customs,
 Seeds and tools of latest fashion,
 Planting with an eye to seasons,
 Reaping in the proper manner,
 Harvests hundred fold we gather.
 Ull, lull, lull, sang, sa, chi !

On the front plain plant the paddy,
 In the garden plot the mulberry ;
 Paddy hulled insures the dinner,
 Silkworms tended mean the spinning ;
 Thus we foster aged parents.

Ull, lull, lull, sang, sa, chi !

When the distant east is brightening,
 Taking up our farm utensils,
 Groups of threes and fives we muster,
 To' the waiting fields we scatter,
 Shouting out the farmer's chorus,

Ull, lull, lull, sang, sa, chi !

When the western heavens darken,
 And the tent of night enfolds us,
 When the bright moon slowly rising,
 Lightens all our path before us,
 Through the dew we saunter homeward.

Ull, lull, lull, sang, sa, chi !

Evening in the little homestead.
 First we bathe and change our garments,
 Then our children gathered round us,
 On one mat we eat our supper,
 Seasoned well with fun and laughter,

Ull, lull, lull, sang, sa, chi !

When the evening meal is over,
 And the north wind softly whispers,
 Neighbors gather all together,
 Reading items from the *Sinmoon*,
 Talking over world conditions.

Ull, lull, lull, sang, sa, chi !

Thus by farming and by spinning,
 Cash by cash the treasure gathers,
 Working hard to have our children
 Well instructed in the virtues,—
 Is it not a parent's duty?

Ull, lull, lull, sang, sa, chi !

When the bitter winter's on us,
 Fierce the freezing wind around us,
 To the warm east room repairing,
 Straw we braid for rope and sandals ;
 Heaping up the littles keeps us.

Ull, lull, lull, sang, sa, chi !

Listen to me, oh, ye farmers !
 Gentle winds and rains in season,
 Times of peace and year of plenty,
 Whose grace is it, by whose favour ?
 Think, and once again consider.
 Ull, lull, lull, sang, sa, chi !

“ BOOK REVIEW.”

BOOK OF SONGS FOR SOCIAL AND OTHER OCCASIONS.

For several years past a much greater interest has been manifested by our Korean friends in Western music, and the demand for copies of the music edition of the Union Hymnal has been much larger than could be met. Hitherto this has been the only music for Korean singing obtainable and Mrs. Baird and Mrs. Becker are to be heartily congratulated upon their joint production which is now before us.

A well printed, cloth bound volume, the book of songs contains 166 pages and is of the same size and style as the present Union Hymnal music edition. The book is divided into two parts ; part I consisting chiefly of school songs, songs of the seasons, of nature, for the home, and the like. Part II supplies a number of sacred songs newly translated and adapted. A prominent feature of the book is the strong attempt made to provide new tunes in a form that ordinary Korean congregations can sing correctly. For this purpose quite a number of tunes are in the five-tone scale, *i.e.* omitting the half-steps. This is an adaptation often sighed for in the past and will be greatly appreciated by leaders and teachers of singing.

The fifty full-page illustrations are of considerable interest as they give a good idea of native conceptions of scriptural imagery. It would not be difficult to point out defects and possible improvements in a book that is professedly a first attempt to give the Koreans something apart from ordinary Western hymns and hymn-tunes but, as it is, the book meets a great need and will be heartily welcomed by teachers, students and the general public who will be benefitted by the earnest personal effort which these ladies have put forth in the preparation of this book.

G. B.

CHILDREN'S CORNER.

TEACHING OTHERS TO SING.

When people are very very happy they sing. There are different ways of singing: we sing with our hands when we clap them, with our feet when we skip and dance, with our arms when we swing them around our heads and shout “hurrah,” with our faces when we smile and with our voices when we sing in the usual way:—but all of it is singing and we do it because our hearts are so full of music that they can't hold it but run over with gladness and we just sing.

The children in the home-lands know all about this for, as a rule, they have everything to make them happy. So that many of them not only sing with their voices, but they whistle with their lips, as well.

Do you know, children, that most of the people in the world cannot sing? They long to sing and try to sing but cannot, except in what is called the minor key which is a sort of crying and worse than nothing as a means for expressing gladness. The reason is that their lives are so starved and hopeless that they have nothing to make them glad and prompt them to sing—this is true of most of the Eastern world and it is true of Korea. Here a whole family, parents and children, sleep on the stone floor of a small room. In winter this floor is heated and sometimes it is heated too hot. A few days ago a seven days' old baby was so burned on a hot floor that it died soon afterward. When such a state of things exists, how can people sing?

The missionaries teach this people about Jesus Who gladdens their hearts, so that conditions improve and now the people are learning to sing; not in the sobbing but in the glad way!

You remember that the Hebrew king Saul, when troubled by an evil spirit, would send for David to come and play on his harp and sing and so frighten the evil spirit away. My own little boys and girls are sometimes attacked by giants:—"Giant Pout," "Giant Cry" and others, but my children have learned that anyone of these giants can be frightened away, if not killed on the spot, by either a smile, or a song!

The missionaries are very happy hearted and so, by their lives, they teach the people to sing.

Recently a young lady missionary returning to Korea from furlough in her home-land, determined on shipboard to do anything asked of her to increase the gladness of the ship's company. One day she was asked to play base ball on the ship's deck and to be pitcher, too, which she did, to the astonishment of some and the gladness of all!

The Sunday School song says, "I feel like singing all the time." If we feel thus and really *do* sing, others will be helped to sing for most good things are "catching;" children wish to do what others do, like echos; and grown-ups too, like to be in the fashion. So let us be real Christians glad of heart, living a songful life that others may follow us and become Christians, too.

Would you not like to teach Koreans to sing? You can do this through your prayers for them and by your gifts to missions—

"Fair are the meadows,
Fairer still the wood-lands,
Robed in the blooming garb of Spring;
Jesus is fairer, Jesus is purer,
Who makes the woeful heart to sing."

A. F. DECAMP.

NOTES AND PERSONALS.

BIRTHS.

To Prof. and Mrs. Venable of Kunsan, a daughter, born February 18th.

To Rev. and Mrs. A. F. Robb, at their home in Wonsan, a son, born February 19th.

To Rev. and Mrs. Allen F. DeCamp, William Scott, born at their home at Bethel Cottage, Seoul, February 26th.

To Rev. and Mrs. H. E. Blair, of Taiku, a daughter, born at Seoul, February 27th.

"Times of refreshing" have been enjoyed recently in many of the churches of Korea, especially in Seoul, Pyeng Yang, Songdo and in Choon Chung Province, so much so that at times it seemed as if the movement would spread and billows of blessing sweep the country.

The season of special prayer from Dec. 27-31, 1914 inclusive, appointed by the Federal Council to be observed by its missionaries throughout Korea, was held in Seoul, through a union meeting under the leadership of Rev. Barclay Buxton, of Kobe, with great help to the many who attended.

The initial address was delivered at the regular service of public worship of the Seoul Union Church, Sunday afternoon Dec. 26th, from the text, "Launch out into the deep and let down your nets for a draught." The succeeding addresses were spiritual interpretations and reinforcements of the first presentation, tending to demonstrate from Scripture, that Christians are not straitened in God but in themselves alone for abundant equipment for victorious life and service.

An Evangelistic Conference of the Syenchun, Chairyung, and Pyeng Yang Stations was held at the latter place, Feb. 10th-12th, in search of wisdom from on high through prayer, and from the brethren by means of papers read and discussed, for the solution of evangelistic problems making for the furtherance of the work. Those of us who were privileged to attend, could not but feel that the Conference was abundantly useful. We understand that two similar conferences are being arranged for during the month of June, one at Seoul and the other at Taiku.

The most helpful of the papers presented may be expected to appear, from time to time, in "*The Korea Mission Field*."

Dr. Avison, who was expected to return to Seoul about this time, will tarry several months longer in the United States in an effort to consolidate the medical mission work in Korea.

Rev. and Mrs. John Thomas of "The Oriental Mission," plan to leave Seoul April 20th, for England *via* the United States of America, where they will visit their daughters who are there at school, and after a sojourn in England will return to their work after one year's furlough.

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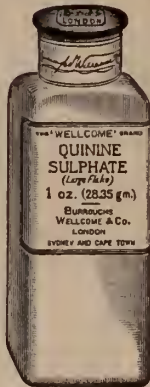
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On the morning of the 25th Central Church was filled by some fifteen hundred Koreans and members of the foreign community who had met to give public expression to their high regard and love for one who has been their spiritual leader, wise counsellor and generous friend since the entrance of the Gospel into these northern regions. Dr. Moffett was one of the very first Protestant missionaries to enter this region with the Gospel and ever since he has lived and labored here with untiring devotion and industry and the results have been such as have been given to few men to see. When he arrived here in the first pentad of the nineties there were few or none who professed the name of Christ. But it was not long till a few decided to accept the faith of the foreigner. A number of that company still remain and they told in graphic language of the events of those early years. The little company soon grew in numbers and zeal. A church was secured inside the East Gate. By 1900 that building was too small and a large church was erected on a hill in the midst of the city which is visible for many miles in several directions as the traveller approaches the city. The writer arrived that year and soon saw a new wing added to the church that doubled its seating capacity. Ere long that building was too small and the hive began to swarm. The original church has now become seven of like polity within the city limits while others just outside the limits; and those scattered throughout the country are numbered by the hundreds.

A number of mementoes were presented by the officers of the city churches, the lower schools and individuals. Among them were a gold medal beautifully inscribed and embossed, a beautifully decorated screen, loving cups and banners.

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A. FRIEND.

HONOR TO WHOM HONOR IS DUE.

A very happy event recently in the city of Pyeng Yang was the celebration by both missionaries and local Korean Christians of the 25th anniversary of the arrival in Korea of the Rev. Samuel A. Moffett, D.D. The day also coincided with the 51st anniversary of his birth so that the occasion called for double felicitations on the part of his multitudinous friends and well wishers many of whom, residing elsewhere, telegraphed their congratulations. The date was the 25th of January.

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"The Korea Mission Field" April, 1915

1915

Dr. Allen ranked in the first class of skillful surgeons in the United States. Better still, his sympathies were world-wide so that for many years he has been interested in enterprises designed to ameliorate the conditions of distressed humanity, which enterprises he richly dowered with his painstaking thought and liberal gifts.

About ten years ago Dr. Allen, with his wife, who is the only daughter of the late Mr. L. H. Severance, visited Korea and contemplating conditions here, became deeply interested in our problem of Medical missions. After careful study he reached conclusions and inaugurated a policy for whose success he has spared neither thought nor money, proving himself the worthy son-in-law of Mr. Severance, of both of whom it may be said, "They rest from their labors and their works do follow them."

In behalf of our missionary constituency in Korea which indeed is bereft of a true and steadfast friend, we tender to Mrs. Allen our vital Christian sympathy in this great sorrow which has smitten her so soon after the loss of her noble father, and assure her that we will bear her up in our prayers before the "God of all comfort" that He may reveal Himself to her in gracious ways commensurate with her need:—that she may even come to know Him as "God her Creator who giveth songs in the night."

AN APPRECIATION.

In the early days of 1890 there stepped off the steamer at Fusan a young man, gently nurtured, evidently, in some home of comfort in the Far West, who had decided to meet the hardships of those early days and give his life for Korea. The question was raised in more than one mind as to just how long his delicately appearing physique would stand the onset of germs, and a frontier life in a land like this. That, however, to him, was not the question. There was a deep conviction and a firm resolve, backed by wisdom and sound good sense, that here was his life's calling, and he never stopped to count the ghosts on the way or any other dangers real or apparent. The laws of sanitation, the reasonable associations of cause and effect, the general knowledge that is the heritage of everyone Western born were left behind, as he set his face to enter the unknown region of Korea's spiritual and mental existences.

His part in the founding of the Church in the far north is one of the romances of modern missions. The loneliness, the patient waitings, the apparent reverses, the renewed evidences of hope, were rewarded as on few mission fields that the world has ever seen. A great company of reasonable people had come to an appreciative knowledge of Christianity, and, assured that it brought them peace of heart and good will to mankind, rallied round him.

War swept over those early efforts and apparently wiped the slate clean, but again he went at it, and, with renewed evidences of blessing, kept on his way, always favoured by soundly sensible methods, and a

spirit that won those he came in touch with. After the onlooking Oriental had made every possible analysis of him, physically, morally, mentally, and had viewed him from every angle of observance, through chinks and holes in the paper wall as well as from the open arena of the meeting house, he passed upon his case, and pronounced him a man sound in religion and worthy of confidence, too wise to be imposed upon, and too good to be spoken against. His was truly a mission to save from all that their hearts feared, and they in their turn believed and loved him.

The story of that John Gilpin ride down the hill will live forever, and will always illustrate the northerner's willingness to listen to his call. Down the long sweep of hill leniently wending his way went a tousy headed farmer with his bull, while the missionary came speeding along on his wheel. "Take hold of him" shouted the missionary, "Grip him fast. Catch him!" meaning of course the bull, but the farmer said, "I say, here is the great man and the missionary, being run away with by this demon of a wheel and calling for help. Live or die I'll save him." and he did, taking the whole as a good catcher takes a ball. One need not comment on the momentary mix-up. Some kinds of utter confusion represent the best of good-will, and are to be commended and to be thought gratefully of, forever.

These days passed with a deep religious impression made on a vast scale such as missionary work has seldom seen.

Following the opening days a large share of mission executive work has fallen on his shoulders and has been carried wisely and faithfully for many years.

And now the young man who stepped off the steamer in Fusan in 1850 has passed a quarter of a century in the land of the Hermit. He has known deepest sorrow but has had little in the way of sickness or cessation from work. Busy years they have been, and as time has gone on they have brought their largest possible measure of missionary care. But the same indomitable spirit has been his, that has ever animated his Scotch-Irish race. No race on earth calls for one's admiration more, no race is stronger, no race more gifted, and one of their very best representatives was the young man who stepped off the steamer in 1850. His impress and his mark is made on East Asia and will last for all time. He is wise and as a leader of men may he have many days still to come.

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A. FRIEND.

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Report of Matron of Foreign School Dormitory, P'yeng Yang, Korea.

Noted but not copied

June 9, 1915

The year 1914-15 has seen the fulfillment of some of the dreams and hopes of those who have had at heart the scheme for the building and equipment of a school home for the children of missionaries in Korea.

On the evening of Sept. 14, 1914, occurred the house-warming of the newly completed dormitory, at which the entire foreign community was present. This happy culmination was brought about through the untiring and personal efforts of Rev. Wm. W. Blair, Rev. C. F. Bernice, Mr. Robt. W. Murtrie, and aided financially by Rev. A. A. Moffett.

— also by the timely suggestions of members of the Dormitory Committee, Mrs. Bernheisel, Mrs. Morris, Mrs. Swallen; by the helpful advice of Dr. Wells, Miss Snook, Mrs. Holdcroft, with others, and through the answer God has given to the prayer of faith of one to whom the whole purpose was ever most dear.

At the opening of the new house it was voted to give it the name "Luskitt Home", an honor that is deeply appreciated.

There have been nine girls and two boys in the Home, this year, from the following places: Kyeu Chiu, Unsan, Chaurjung, Morisan, Chemulpo, Taikou, Chumju and Kwangju. The health of the family has been practically perfect, barring colds and chicken-pox. The only casualties

~~were the disappearance of our
dog Rover, of unsavory reputation,
and the death of our best Fijian at
the merciful hands of a neighbor-
ing missionary. Robert's dear
still survives~~

Friends in Korea and America
have added greatly to the com-
fort of the home by generous gifts.

At the Annual Meeting the mission-
aries "showered" one hundred and
twenty five yen into our languishing
treasury. At Christmas time Washing-
ton City Presbytery sent a gift of
three hundred yen, which with
an additional five hundred yen,
the gift of W. D. Townsend, has made
possible the immediate equipment
of two bath rooms and two laboratories
in the dormitory, aside from the

4 Complete remodelling of the school-rooms. A Virginia Church has made the Home vocal by the gift of an excellent Victrola, to which Washington friends added thirty choice records. The Ginn Publ. Co., of New York City, and a number of Washington churches presented the Home and school with more than two hundred books, including a handsomely bound edition of the Century Encyclopedia and Dictionary. Smaller gifts of money, table linens, pictures, dishes, chairs, ^{and a copy} games ^{subscribed to the C. E. World} have been received. Various members of Poyeng Jang and other stations have furnished delightful entertainments for our family, during the year. In response to the call for help

45
— For the Belgian sufferers, the children of the Home and Community sent several packages of clothing and toys to the Chicago Herald for the Christmas Ship. The gracious thanks of the Queen of Belgium for the humble gifts, is one of the treasures of our archives.

The Young People's Society of Christian Endeavor, which meets in the Home, every Sunday, is a source of development in the spiritual life of its members. Virginia Wells has served with great faithfulness, as the pianist of the Society. Mrs. Gillis^{has} also rendered faithful services for many months. An offering of ^{about} \$25.00 will be made to the Assembly's missionary work as the gift of the Society. For several Sundays the members

6 with an earnestness and enthusiasm that would do credit to mature missionaries. Opportunities have come to us, this year, even in the person-
al of the Home, for the great service to which all our lives are committed.

Though the year has brought enlarged responsibility, it has also brought illumination and a degree of progress toward the ideals set for us by the Perfect Ideal to whom we owe whatever has been best and worthiest. For all this we render to Him the deep thanksgiving of the heart.

Respectfully Submitted,
Bill S. Luckett
Matron.

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June 11th 1915

Presbyterian Church
Pyeong Yang
Korea

Dear Brethren: The pictures in Memory of the "15th Anniversary of
the Rev. S. A. Moffett's arrival in Korea" has reached his
Alma Mater, McCormick Seminary. We are grateful to you
for sending this worthy recognition of most useful
service, and we are grateful to God for raising up and

equipping for work a man of such favor. We follow very
fealure of us to work with interest and are proud
to be blessed on this, his love and his power.

truly and gratefully

your affectionate
son